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OUR CONTRIBUTORS AND THEIR CONTRIBUTIONS

Dr. D. C. Sircar, Government Epigraphist for India, Ootacamund discusses the meaning and significance of the terms "umbra-bedha," "avasak" and "jemaka" found in the Anjaneri copper-plate inscription of Bhōgaśakti and Tejōvarma (Ep. Ind. Vol. XXV. pp. 25ff) in his article on "Some Technical Expressions in Inscriptions."

Dr. T. M. P. Mahadevan's, (Head of the Department of Philosophy, University of Madras) broadcast talk given on 10th May 1960, on "Buddha, Dharma and Sangha" is reproduced in this issue.

Dr. S. Srikantha Sastri, Head of the department of History, University of Mysore, and an old contributor to these pages, traces the origin of the Tantras in the first instalment of his article on "Tantrik Hieroglyphics" appearing in this issue.

Shri Severine Silva of Karwar continues his English translation of the "Yearly Records of the Mission of Caruar" and presents in this issue the twenty-eighth and twenty-ninth chapters dealing with the period 1811 to 1815.

Shri Sibadas Chaudhuri, Librarian, Asiatic Society of Bengal, continues the fourth series of the Bibliography of articles collected in some eleven periodicals.

OURSELVES

General

We tender our respectful felicitations to Bharata Ratna Dr. Sir M. Visvesvaraya, a Life-Member of our Society, on attaining his hundredth birthday and pray that he may continue to inspire us by his presence for many more years to come.

We are happy that our members, Prof A. R. Wadia, M. P. Dr. Sir C. P. Ramaswami Iyer, Dr. A. Ramaswami Mudaliar, Prof. A. R. Krishna Sastry and Shri N. Madhava Rau, C. I. E. were awarded honorary Doctorate by the University of Mysore. We heartily congratulate them.

We are happy to announce that the Golden Jubilee of the Society will be celebrated on Tuesday the 25th of October 1960. His Highness the Governor of Mysore who is the Patron of the Society, has graciously consented to preside and Professor Humayun Kabir, Minister for Scientific Research and Cultural Affairs, Government of India has very kindly agreed to inaugurate the celebrations.

It is proposed to bring out a Souvenir on the occasion containing among other things a history of the institution, reminiscences of distinguished persons and an alphabetical index of articles published in the Mythic Society Journal during the last 50 years.

Lecture

Prof. M. Yamunacharya, Editor, Gandhiji's Works in Kannada, and one of our distinguished members delivered a lecture on "Some Mystic Teachings of Veeraśaiva Saints" under the Gowdagere Mallamma Endowment. Dr. S. C. Nandimath, Principal, Basaveshwara College, Bagalkot, who is one of our distinguished members presided on the occasion.

Obituary

We deeply regret to record the death of Rajasevasakta Sri S. Hiriannaiya, a member of the Society and of Shri M. H. Rama Sarma, who contributed a series of articles on Vijayanagara History to these pages thirty years ago. We tender our heartfelt condolences to the members of the bereaved families.

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SOME TECHNICAL EXPRESSIONS IN INSCRIPTIONS

DR. D. C. SIRCAR, M.A., PH.D., F.A.S.

The Anjaneri copper-plate inscription of Bhogaśakti and Tejovarman, published by the late Mr. M. S. Vats in the *Epigraphia Indica* Vol. XXV, pp. 225 ff. contains the following passage in lines 32 ff.

> *Samagiri-vāstavyanām vanijāṁ chand-ārkha-kālikaṁ śulkam=ādī (de) yaṁ samasta-rājye n=āsti* (।*) *aparaṁ cha aputra-dhanaṁ nnā (n=ā)sti* (।*) *umbura-bhedaḥ rāja-purushāṇāṁ=āvāsako jemakaś=cha etannā (n=ā)sti* (।*)

Mr. Vats translated the above passage as follows :

"The merchants residing in Samagiri - [paṭṭana] shall, for ever, be exempt from the payment of custom duties throughout the kingdom ; their property shall not escheat to the state in the absence of a male heir; nor [shall they pay registration fee] owing to partition of joint property and they shall not have to provide accommodation and provisions to the state officials."

As regards *umbara-bheda*, which was forbidden for the royal officers along with *āvāsaka* and *jemaka*, Mr. Vats interprets it as 'the partition of joint property' and observes, "Rao Bahadur K. N. Dikshit informs me that *umbara* (derived from Sanskrit

udumbara) wood is still used for the door sill in Mahārāshṭra and that therefore the sense is partition of the joint family property." This view is, however, clearly wrong since the passage apparently prohibits the royal officers to do what is called *umbara-bheda.*

Umbara is no doubt the same as *unmara* of the charter of Vishṇusheṇa,[1] in which the injunction *umbara-bhedaḥ rājapurushā-ṇāṁ . . . n=āsti* of the Anjaneri plates appears as *unmara-bhedo na karaṇīyo rājapurusheṇa*. The word *umbara=unmara* is the same as Pāli *ummāra*, Prākrit *ummara* and Gujarātī *umbro* or *umro*, all meaning 'a threshold.' The reference is apparently to the door of a house. The royal officers were therefore prohibited to break open the door of a merchant's house for confiscation of any movable property or for arresting a person. The *Vishṇusmṛti* (V, 116) prescribes a fine of 100 *Paṇas* for the *samudra-griha-bhedaka* (*i.e.* one who breaks open the sealed or closed door of a house) while the *Kauṭilīya Arthaśāstra* (III, 20) speaks of 48 *Paṇas* as the fine for the same offence. But the royal officers were apparently not barred if the entrance into a house was necessary in connection with the discharge of their duty. The prohibition in both the Anjaneri plates and Vishṇusheṇa's record constitutes a privilege granted in favour of certain merchants.

The passage *rājapurushāṇām=āvāsako jemakaś=cha n=āsti* is to be compared to such privileges as *rājasevakānāṁ vastidaṇḍa-prayāṇadaṇḍau na staḥ* (*i.e.* 'there should be no levy either for the stay of the king's servants at the village or for their passage through it'),[2] *a-paramparā-valīvarda-grahaṇa* (*i.e.* 'no bullocks should have to be supplied in succession by the villagers when the king's officials would have to pass through their village'),[3] *a-kūra-chollaka-vināsi-khaṭv-āvāśa* (*i.e.* 'the villagers should not have to supply to the touring officials of the king such articles as boiled or unboiled rice, pot, fuel and cot and also accommodation')[4] etc. found in numerous other copper-plate grants.

1. *Ep. Ind.* Vol. XXX, p. 170.
2. *Ind. And.* Vol. XIV, p. 318.
3. *D. C. Sircar : The Successors of the Sātavāhanas*, pp. 186-187.
4. *Loc.cit.*

It is well-known that the villagers were required to provide for the food, accommodation and conveyance to the royal officials who visited their villages for the purpose of collecting the king's grain-share or taxes. The Anjaneri plates use the expression *āvāsāka*, which is no doubt the same as *vasati-daṇḍa* and *āvāsa* mentioned in the other records, apparently with reference to the villagers' obligation to provide for accommodation to the royal officials on tour. As indicated above, this was one of the three principal obligations of the villagers, the other two being the provision for food and conveyance for the officials. *Jemaka*, mentioned along with *āvāsaka* in the Anjaneri plates, thus means either of these two. Mr. Vats took it to mean 'provision' without any elucidation.

Jemaka also occurs in some other records, *e.g.* in the passage *sarvva-ditya-vishṭi-jemaka-kara-bhara-parihīna* used as an epithet of the gift village in the Nagardhan plates[5] of Svāmikarāja. The passage no doubt means, 'exempted from the burden of all *ditya*, forced labour (*vishṭi*), *jemaka* and taxes.' But Professor V. V. Mirashi, while translating the above inscription, takes *jemaka–kara* as a compound expression and says, "*Jemaka–kara* was a cess levied on villagers for providing boarding to royal officers camping in village."[6] In our opinion, however, *kara* meaning 'taxes in general' should have to be understood here separately from *jemaka* which was certainly not a cess collected periodically but refers to the obligation of the villagers for offering certain facilities to the royal officials when the latter happened to visit their villages or camped therein in connection with their official business.

The word *jemaka* no doubt means the obligation of the villagers to provide for the food of the royal officers on tour since it is apparently the same as Marāṭhī *jevā* explained in Wilson's *Glossary of Judicial and Revenue Terms*, *s.v. jewā* as 'a feed, a meal, subsistence which the villagers were bound to provide for the subordinate servants or peons when sent to receive the collections.'

5. *Ep.Ind.* Vol. XXVIII, p. 9, text lines 19–20.
6. *Ibid.* p. 11, note 4.

Molesworth's Marāṭhī-English Dictionary derives it from *jevṇeṁ* = Sanskrit *jamana*, from *jam*, 'to eat,' through Hindi *jīvnā*, and likewise explains it as 'a dinner or supper ; a meal ; a feed ; board [as of a Peon biletted] '.

In this connection, a few words may be said about *ditya* mentioned in the Nagardan plates along with the obligation to supply free labour (*vishṭi*) and free food (*jemaka*) and to pay *kara* (taxes). It occurs in some other records, *e.g.* in the passage *sa-ditya-dāna-karaṇa* occurring as an epithet of the gift land in the Mota Machiala plates of Dhruvasena I, dated 525 A.D.[7] *Ditya* seems to be a modification of Sanskrit *datti* = (an offering, a gift) or a re–Sanskritized form of Prākrit *dijja* = Sanskrit *deya* (a gift), in the sense of presents to be made on such occasions as the birth of a prince.

In the passage quoted above from the Mota Machiala plates, *dāna* means cess, tolls or customs duties as indicated by the *Lekhapaddhati* in passages like *dānadāya-dānibhog-ādikaṁ*, *dāna volāpan-ādi-vishaya* etc.[8] while *karaṇa* seems to be a levy for paying the *Karaṇas* who were the tax-collectors. Wilson's Glossary explains *karaṇa* as 'a scribe or writer, a clerk, and, in some places, a collector of revenue, a tax-gatherer' and refers to Tamil *Karnika-mirāsl* and Kannaḍa *Karaṇika-vartana* or *Karnik-vartan* respectively as 'the hereditary fees or perquisites of the village accountant,' and 'a cess levied originally for the support of the district accountant.'

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7. *Ep.Ind.* Vol. XXXI, p. 301, text line 14.
8. *Cf.* G.O.S. edition, No. 19. pp. 7, 8, etc.

BUDDHA, DHAMMA AND SANGHA*

Dr. T. M. P. Mahadevan, M.A., Ph.D.

The full-moon day in the month of Vaiśākha is a Thrice Blessed day, since it marks three major events in the life of the Buddha—his birth, enlightenment, and *pari-nirvāṇa*. About six centuries before the birth of Christ, in a principality on the slopes of the Himālayas, a hundred miles north of Vārāṇāsi, the Buddha was born as the son of Śuddhodana, chief of the Śākya clan of Kapilavastu. Siddhārtha is the name that was given to him, and Gautama is his family name. It was prophesied at his birth that he would be an emperor (*Cakravartin*) if he would consent to rule, or would become a Buddha if he adopted the life of an ascetic. His mother died a week after his birth, and he was brought up by her sister, Śuddhodana's second wife. Even as a boy, Siddhārtha favoured a contemplative life. Getting alarmed, his father created an artificially pleasant world for him and married him to his cousin, Yaśodharā. In due course, a son, Rāhula, was born to the young couple, and everything went on apparently smoothly. But one day an unusual event happened. Siddhārtha drove through the town to some gardens; on his way he saw in succession an old man broken and decrepit, a sick man worn by disease and suffering, and a corpse borne on a bier. Enquiring of his charioteer, he came to know that old age, illness and death are the common lot of all beings. Going out on the next day he came across a wandering ascetic who told him that he was in quest of deliverance both for himself and for all creatures. These four visions caused a turning point in the life of the prince. He left his home, donned the ascetic's robe, and began his career of spiritual quest. He was twenty-nine then. For the next six years he followed the way of self-torture and starvation, but found no answer to his quest. Then he realized that just as self-indulgence was no good, self-torture also was of no use. Recalling to his mind an early experience of his gained through mystic meditation, he adopted that mode of

*All India Radio talk on 10th May 1960.

discipline and persisted in it. Sitting beneath an *Aśvattha* tree, later known as the *Bodhi* - or *Bo*-tree in a village, afterwards called Buddha-Gaya, he took a final resolve not to rise from there, even though his body might perish, without receiving enlightenment. The *Lilitavistara* expresses the resolve as follows;

> '*ihasāne suṣyatu me śarīram*
> *tvaghasthimamsam pralayuñ ca yātu*
> *aprāpya bodhim bahukalpa - durlabhām*
> *naivāsanāt kāyam etat caliṣyati*'

Māra, the Evil One, threw up temptations before Siddhārtha and sought to deflect him from his purpose. But Siddhārtha was invincible. He continued his meditations, and passed through the four stages of contemplation culminating in the final Awakening, whereupon he became a Buddha. The solution to the problem of suffering dawned on him, and in the last watch of the full-moon night in *Vaiśakha*, as he himself declares, 'ignorance was destroyed, knowledge had arisen .... as I sat there, earnest, strenuous, resolute.' Having become the fully Awakened, Buddha, he started on his ministry. He delivered his first sermon in the Deer-park near Vāraṇāsi. The old companions of his ascetic days were the first converts. He travelled far and wide teaching by precept and example the doctrine of enlightenment. People joined him in great numbers, and the Buddhist Order of Society was ushered into existence. Having completed his life's mission, he passed away at the age of eighty in a village near the township of Kusinagara. Shortly before his *pari-nirvāṇa* the Buddha spoke these words to Ānanda: 'It may be Ānanda that in some of you this thought may arise:— The words of our Teacher are ended; we have lost our Master. But it is not thus. The Truths and the Rules of the Order, which I have taught and preached, let these be your teacher, when I am gone.'

The Buddha was a perfect master, and had no use for flattery, even of the harmless type. Addressing him, Sāriputta, one of his disciples, once said: 'Master, such faith have I in you that I think there never has been, and never will be, nor is there now, any other who is greater and wiser than you.' The Master

tackled the disciple in a gentle way, and made him realize what an unthinking statement he had made. Did Sāriputta know all the past and the future wise ones? Did he know at least the Buddha thoroughly.' Then why should he utter words so grand and bold? The Buddha also warned his disciples against getting upset or angry with those who reviled the Master, his Religion, or the Order. Gentleness and love of Peace can go to no greater extent than this. The Buddha's compassion and solicitude for the people was so universal and unrestricted that he kept back nothing from them. He did not make any distinction between the exoteric and esoteric in doctrine. Speaking to Ānanda, he said: 'In respect of the truths, the Tathāgata has no such thing as the closed fist of a teacher who keeps somethings back.'

The Dharma - Dhamma in Pāli - that the Buddha taught was not meant for a particular group or class. It was designed as the gospel for the entire mankind. 'The Dhamma is for all,' declared the Buddha, and addressing the householders he added, 'For you there is espicially the rule of doing to others what you would have others do to you, and refraining from doing to others what you would not have others do to you.' The Master exhorted his followers to be devoted to the Dhamma even more than to his person; 'It is enough to see Dhamma. He who has seen the Dhamma, has seen me. This body of mine is like all else — for ever falling into decay.'

The quintessence of the Buddha's teaching about Dhamma is to be found in the very first sermon he gave at the Deer-park. The sermon itself bears the significant title *Dharma-cakra-pravartana-sūtra*, 'the discourse which set in motion the Wheel of Dharma.' After remarking that spiritual aspirants should avoid the two extremes of self-gratification and self-mortification and adopt the middle path, the Buddha expounds the Four Noble Truths and the Noble Eightfold Path. The Four Noble Truths relate to sorrow, the cause of sorrow, the removal of sorrow, and the way to the removal of sorrow (*duḥka*, *duḥkha-samudāya*, *duhkha-nirodha*, and *dukha-nirodha-mārga*).

The first truth is that all is suffering, that even the so-called pleasures are of the nature of sorrow. In fact, all empirical existence is so. It is futile to enquire into metaphysical questions. It would be foolish on the part of a man to refuse to let a doctor take a poisoned arrow out of his flesh until he had first ascertained the kind of bow which shot the arrow, the type of feather on the arrow, the tribe of the man who shot it, and so on. All that one should aim at is to achieve the goal which is to get beyond sorrow. The second truth is that the cause of sorrow is craving for existence. It is because we cling to things that are impermanent that we suffer and revolve in the cycle of birth and death. The third truth is that when we give up our cravings and desires, there will be an end to sorrow. It is because of our ignorance that we crave and suffer. We are ignorant of the truth that there is no persisting self, that nothing is permanent, that all is sorrow. When this ignorance is removed, *Nirvāṇa* is gained—*Nirvāṇa* which is described as the Great Peace, and Deathlessness. The fourth truth is the Noble Eightfold Path which is the way to *Nirvāṇa*. The Path starts with Right Views, *i.e.* the acceptance of the Four Truths. The rest of the Path consists of the rules of life which one should follow, *viz.* right aspiration, right speech, right action, right livelihood, right effort, right mindfulness and right meditation. The destination to which the Eightfold Path leads, as we have seen, is *Nirvāṇa*, which literally means blowing out or becoming cool. The Buddha refused to specify its nature. *Nirvāṇa* is not composed of other things, nor does it depend on other things. It is not subject to death or to rebirth. It can only be indicated as 'not this' and 'not that.'

The Buddhist Order of monks, the *Sangha*, was founded by the Buddha himself. The nucleus of the Order was formed at the Deer-park when the Buddha preached his first sermon. In the course of three months the number of disciples grew from five to sixty, including the beloved Ānanda. One day, the Buddha told them: Go now and wander for the gain of many, for the welfare of many, out of compassion for the world for the good, for the gain and for the welfare of gods and men. Let not two of you go the same way. Preach the Dhamma

which is glorious in the beginning, glorious in the middle and glorious in the end in the spirit and in the letter: proclaim a consummate, perfect and pure life of holiness.' One of his earliest visits was to his home-town, Kapilavastu, where his own father, wife and son joined the Order. On a later occasion many of his kinsmen became his followers. At Rājagriha, King Bimbisāra donated a Grove which became the first property of the Order. Pouring water from a gold vessel over the Master's hand, the King said: 'I give up the Bamboo Grove, Veluvana pleasure gardens, near the north gate of the city, to the Blessed Buddha and the Fraternity. May it be accepted.' The King himself later became a monk. The Buddha threw open the doors of the Order to all without any distinctions of class or caste. These are his words: 'Just as, O monks, the great rivers such as the Ganges, the Yamunā, Aciravati, Sarabhū and Māhī when they fall into the ocean lose their former names and clans and are known as the ocean, even so do the four castes of Kṣatriyas, Brāhmins, Vaiśyas, and Śūdras, when they have gone forth in the *Dhamma* and *Vinaya* taught by the Tathāgata from a home to a homeless life, lose their former names and clans (*nāmagotra*) and are known as ascetics.' At first the rules of admission into the Order were very simple. It was to a life of wanting little and taking nothing not given that people were invited. But as the numbers increased, detailed regulations had to be laid down and a list of prescriptions and prohibitions had to be drawn up. The Master was sad when such rules were made, for the making of rules does not mean the making of people who are pure and virtuous. But the Buddha had to take the world as he found it and mould it to better purpose. The *Sangha* was meant to serve as an ideal community of monks who would serve as exemplars of the holy life. It was a vast fraternity intended to embrace all monks of the four quarters of the world, from the Buddha himself and the perfected Arhat, to every monk of the lowest degree. If, the Buddha is the source of the *Dhamma*, the *Sangha* is the custodian thereof. It is not difficult, therefore, to appreciate the significance of the

three-refuge formula which occupies in Buddhism the same place as the *Gāyatri* in Hinduism;

'I go for refuge to the Buddha
Buddham śaraṇam gacchāmi

I go for refuge to the Law
Dharmam śaraṇam gacchāmi,

I go for refuge to the Order.
Sangham śaraṇam gacchāmi.'

TANTRIC HIEROGLYPHICS

DR. S. SRIKANTHA SASTRI, M.A., D.Litt.

Historical Review

The Original Home of the Tantras

The Proto-Indic religion of India as revealed by archaeological discoveries in the Indus Valley has been shown to have been of the Atharvan phase of the Vedic Religion. The Atharva Veda being an integral part of Vedic culture forms the basis of all the tantras, especially of those connected with the worship of the Mother Goddess. The *Sammohana tantra* asserts that without the worship of Kāḷi or Tārā there can be no practical application of Atharvan charms and spells.

" *Vinā Kāḷim vinā Tāram nā'tharvaṇa vidhiḥ kvacit* "

The same Mother Goddess was known as Kāḷikā in Kerala, Tripurā in Kāshmir, and Tārā in Gauda. She is Kalottara in *Kaulottara yāna*.

The foreign elements in the tantras of the heterodox sects indicate a very late date for some of them. The *Kubjika tantra* of Kulālikāmnāya, the *Maha Cinakrama Tārā Sādhana*, the cult of Nīla Tārā Sarasvatī or Ugra Tārā, the Lāmācara, etc. show Tibetan and Chinese influences. Most of these belong to Ūrdhvāmnāya.

Dr. Bagchi derives the names of the yoginis from the names of certain sects like the Lha-ka of Western Tibet (*Lākini*), the Dags of Dagistan (*Dākini*), the Śakas (*Śākini*), and the Rankini worshippers of Santal Parganas (*Rākini*). He holds that the orthodox tantrik school of eighteen *āgamas* prevailed in *Madhyadeśa* and in the outer regions the *Vāmamārga* was current.

The three schools of tantra marga are *Kādi*, *Hādi* and *Kahādi*. *Kahādi* or *Śakti sangama* belongs to Ūrdhvāmnāya, of which *parampara* the *Kulārṇava* is the foremost authority. The printed text of the *Kulārṇava* is evidently only a fragment and reveals no foreign

influence. The *Tantra Rāja Tantra* of the *Kādi or Sāmaya* school locates in the Śrī Cakra Yantra, the *Sarvasiddiprada Cakra* (the central triangle pointing down) and the *Sarvānandamaya Cakra* (the *Bindu*). The downward angle of the triangle is Kāmarūpa pīṭha of Kāmēśvarī. The left angle is of Pūrṇagiri Pīṭha of Bhagamālini, and the right angle is of Jalandhara pīṭha of Vajreśvari. The *Bindu* is Uddiyana of Odayana pīṭha. In the physical world the triangle covers the region from pūrṇagiri (Badri) and Uḍḍīyāna (Swat Valley) to the Jallundhar District of the Punjab in the south and Kāmarūpa (Assam) in the east. Thus Āryāvarta, with Ganga, Yamunā and Sarasvatī (corresponding to *Iḍa*, *Pingaḷa* and *Suṣumṇā nādis*) along with Madhyadeśa up Lauhitya (Brahmaputra — lōhita being the colour of Lalita) is the sacred land of tantras. This sacred territory was also the region of the Vedic seers and of the Proto-Indic civilization. The tantras as well as the Taittirīya Brāhmana, etc. assert that the East is the region of the Ṛgveda, the west of the Atharva Veda,. the south of the Yajur Veda and the north of Sāma Veda.

The four doors to the Śrī Cakra represents the four *amnayas*– Ṛg being *pūrva*, the Yajus the *dakṣina*, the Atharva the *paṣcima* and Sāma the *uttara*. The Ūrdhvāmnāya, according to *Śrī Vidyārnava* Tantra, claims to combine the *Kādi* with the *Hādi* (Madhumati with the Malini) *vidyas*. The *Kulārṇava tantra* of this *amnaya*, says that the Ūrdhvāmnāya is *Pūrṇā brahmatmaka*. It is superior to all the others, for, it sprang from Śiva's highest face. Even as Viṣṇu among the gods, Kāśi among the tīrthas, and Kāñchi among the *purās*, the *Kulārṇava* is the best among the tantras. The other four *amnayas* represent :

Pūrva : Sriṣṭhi rūpa, Mantra yoga, Twenty-four sanketas

Dakṣina : Stithi rūpa, Bhakti yoga, Twenty-five sanketas

Paṣcima : Samhāra rūpa, Karma yoga, Thirty-two (twenty two) sanketas

Uttara : Anugraha rūpa, Jñāna yoga, Thirty-six (twenty-six) sanketas

Śrī Prasāda para mantra of Ardha Nārīśvara is the supreme *mantra* of this tantra in both its *japa* and *ajapa* forms.

The original region of the *mūla* tantras has been thus indicated, and the tantrik cults expand in all directions, absorbing and assimilating the local cults, but never losing their Indian characterisation. The *mantra mātraka* is said to have migrated beyond the rivers, countries, islands and continents and shines everywhere. As regards the extent of diffusion, the tantrik words relying on the Vedas, assert that there are three *Krāntas* of *Asva, Ratha* and *Viṣṇu*. *Viṣṇu Krāntha* extends from the Vindhyas to Chattala (Chittagong), the *Asva Krāntha* from the Vindhyas to Mahā Cīna, including Tibet and Nepal and the *Ratha Krāntha* from the Vindhyās to Greater India (Kambuja, Java, etc.)

The *Mahāsiddhi* Tantra says that each *Krāntha* has sixty-four tantras thus :

VIṢṆU KRĀNTHA

Siddheśvara, Kāli, Kulārṇava, Jñānārvana, Nīla, Petthakari, Devyāgama, Uttara, Śrīkrama, Siddhiyamāla, Matsysūkta, Siddhisāra, Siddhisarasvata, Vārāhi, Yogini, Gaṇēśavimarsini, Nitya, Śivāgama, Cāmunda, Muṇḍamāla, Hamsamaheśwara, Niruttara, Kulaprakāṣika, Devikalpa, Gandharva, Kriyāsāra, Nibandha, Svatantra, Sammohana, Tantrarāja, Lalitha, Rādha, Mālini, Rudrayamāla Bṛhachrikrama, Gavakṣa, Sukumudini, Visuddheśvara, Mālinīvijaya, Samayakara, Bhairavi, Yoginihṛdaya, Bhairava, Sanatkumāra, Yoni, Tantrāntara, Navaratneśvara, Kulacūdāmani, Ravacūdāmani, Devaprakāṣa, Kāmākhya, Kāmadhēnu, Kumari, Bhūtadamara, Yamala (?), Brahmayamāla, Visvasāra, Mahākāla, Kuloddisa, Kulāmṛta, Kubjika, Yantracintāmaṇi, Kalivilasa, and Maya.

RATHA KRĀNTHA

Cimmaya, Matsyasūkta, Mahīśāmardhini, Mātṛkōdaya, Hamsamahēśvara (?), Mēru, Mahānīla, Mahānirvāṇa, Bhūtadamara, Dēvdamara, Vijayacintāmani, Ēkajāta, Vāsudēvarahasya, Bṛhadgautama, Varnoddhṛti, Cchāyanīla, Bṛhadyoni, Brahmajñāna, Garuda, Varṇavilāsa, Balavilāsa, Purascarana Candrika, Purascarana Rasollāsa, Pancadasi, Pichila, Prapancasāra, Parameśvara, Navaratneśvara, Nāradīya, Nāgārjuna, Yogasāra, Dakṣināmūrti,

Yogasarvodaya, Yakṣini, Svarodaya, Jñānabhairava, Ākāsabhairava, Rājarājeśvari, Rēvati, Sarasa, Indrajāla, Kṛkalasadīpika, Kankalamālini, Kalottma, Yakṣadamara, Sarasvatī, Śārada, Śaktisaṅgama, Sarvasva, Sammohini, Acarasāra, Cinacara, Sadāmnaya, Karāḷabhairava, Sodhamahālakṣmi, Kaivalya, Kulasadbhava, Siddhitaddhari, Kṛtisāra, Kāḷabhairva, Uddamāreśvaṛa, Mahākāla, and Bhūtabhairava.

ASVA KRĀNTA

Bhūtaśuddhi, Guptadīkṣa, Bṛhatsāra, Tattvasāra, Varṇasāra, Kriyāsāra, Gupta, Guptasāra, Bṛhat Todala, Bṛhannirvāṇa, Bṛhatkankalini, Siddha, Kāla, Śiva, Saratsāra, Gaurī, Yoga, Dharmaka, Tattvacintāmani, Bindu, Mahāyogini, Bṛhadyogini, Śivārcana, Samvara, Śūlini, Mahāmālini, Mokṣa, Bṛhanmālini, Mahāmokṣa, Gōpī, Bhūtalipi, Kāmini, Mohini ?, Samīraṇa, Kāmakeśvara, Mahāvīra, Cudāmani, Gurvārcana, Gopya, Tikṣna, Maṅgala, Kāmaratna, Gopalīlāmṛita, Brahmānda, Cīna ?, Mahāniruttara, Bhuteśvara, Gāyatri, Visuddheśvara, Yogārṇava, Bheruṇḍa, Mantracintāmaṇi, Yantracudāmaṇi, Vidyullata, Bhuvaneśvari Ḷīlāvati, Bṛhaccīna, Kuranja, Jaya Rādha Mādhava, Ujjasaka, Dhūmavati, and Śiva.

It will be noticed that more than one tantra has been included in more than one list and in each *krāntha* there are works of all *amnayas*, probably because of simultaneous prevalence in the border regions.

Śrī Śaṁkara in his *Saundaryalahari*, (V.31) mentions *Svatantra* tantra as superior to all the sixty-four tantras. Lakṣmidhara in his commentary quotes *Catussati* regarding some of them. The sixty-four tantras are not for the *traivarṇikas* who should follow only the *Candra kalā vidya*. Of the sixty-four tantras, *Mahāmaya saṁbara* deals with the creation of illusions, the *Yoginijalasaṁbara* with the control of yoginis practised in a *smaśāna* (burial ground), the *Tattva saṁbara* with the control of the elements, the *Bhairvāṣṭaka* with the eight Bhairavas, viz. Siddha, Vatuka, Kankala, Kāla, Kālāgñi, Yogini, Mahābhairava and Śakti Bhairava practised by the Kāpālikas to obtain the eight *nidhis*, etc. *Bahurūpaṣṭaka*, deals with the eight *Mātṛkās*, viz. Brāhmi, Māhēśvari,

Kaumāri, Vaiṣṇavi, Vārāhī, Māhēndri, Cāmunda and Śivadūti in non-Vedic forms. *Yamalāṣṭaka* is concerned with *Kāmasiddhamba*. *Candrajñāna* deals with the sixteen *nityas*, according to Kāpālika rites. *Mālini* is for crossing the oceans. *Mahāsammohana* puts people to sleep, involving such practices as cutting the tongue of young children. *Vasujusta* and *Māhādeva* enjoin *Vāmācāra*. *Vatula* and *Vatulottara* (also *Kāmika*) prescribe actions from *ākarṣana* to *pratiṣtha*. *Hṛdbhēda*, *Tantrabēdha* and *Guha* tantras are for opposing the enemy's sorcery. *Kalavada* for *paradārāgamana*, *Kalasāra* for obtaining supremacy, the *Kundika māta* for *ghutika-siddhi*. *Matotara* gives *rasasidddi*. The *Vīna* for sexual enjoyment, the *Trotala* for *ghutika anjana* and *padukasiddhi*, etc. *Tratalottara* makes the six thousand four hundred yoginis visible. The *Pancāmṛta* conquers death. *Rūpabhēdha* for *maraṇa*, the *Bhūtōddamara*, *Kulasāra*, *Kuloddisa*, and *Kulacūdāmani* belong to a sect of Kāpālikas. *Sarvajñanottara*, *Mahākāli mata*, *Aruneśa*, *Modinīśa* and *Vaikunṭheśvara* are the texts of the Digambara Kāpālikas. The *Pūrva*, *Paṣcima*, *Dakṣina*, *Uttara*, *Niruttara*, *Vimala* and *Vimalottara* are the texts of the Kṣapanakas—a sect of the Digambaras.

Lakṣmidhara asserts that the Kaulas worship the *ādhāracakra*, the Kṣapanakas the *yosit-trikona*, the Kāpālikas and Digambaras have both kinds, the *Itihasa* (*Vitavasas?*) worship according to *Bhairava mala*, and the *Vāmakās* worship the *Kevala cakra* according to the *Vamakēśvara* tantra. In *Kaulamata* the *Uttara kaulas* worship the *pratykṣa yoni*, whereas the *purva kaulas* have a diagram written on *bhurjapatara*, etc. The worshippers identify themselves with Ānanda Bhairava and Ānanda Bhairavī.

The *Kulacūdāmaṇi* tantras which according to Lakṣmidhara, is meant for a sect of Kāpālikas along with *Kuloddisa*, has in the printed text no reference to Kāpālikas. It mentions the sixty-four tantras varying from the list as given by Lakṣmidhara on the basis of *Catussati* and *Vamakēśvara*. *Kulacūdāmaṇi* emphasises specifically the worship of Mahisamardhini and Dakṣina Kāli according to *Kaulamārga*.

According to the *Tantrarāja Tantra*, the works of *Kādi Mata* are nine, viz. Sundarīhṛdaya, Nitya Śōdasīkarnava, Candrājñana,

Matṛka, Sammohana, Vamakēśvara, Bahurūpāṣṭaka, Prastāracintāmaṇi, and Meru tantras (commentary of Sudhagabandha Natha). Bhāskara Rāya in his commentary on *Lalithasahasranāma* says that *Mahāmantra* implies *Svatantra* tantra of the *Kādi Mata*. In his *Setubandha* commentary on *Nitya Śōdasikarnva* he says that *Sundarī hṛdaya* or *Yogini hṛdaya* is a part of *Nitya Śōdasikarnava* and all these are included in the *Vamakēśvara*. *Bahurūpāṣṭaka* is not one work but eight dealing with the *Aṣta Matṛkas*. Bhāskara Rāya takes *Svatantra* tantra alluded to by Śaṁkara as *Vamakēśvara*, whereas Gaurikantha thinks it is *Jñānārṇava*. Avalon points out that the *Sammohana* tantra is not the Vaiṣṇava tantra published by R. M. Chatterji. P. C. Bagchi refers to a copy of the *Sammohana* tantra in Nepal which gives the story of Nīla Tārā or Mahā Nīla Sarasvatī worshipped by Akṣobhya in China. It locates the countries of the *Kādi* and *Hādi* systems thus:

Kādi: Aṅga, Vaṅga, Kaḷiṅga, Kēraḷa, Kāṣmīra, Kāmarūpa, Mahārāṣṭra, Saurāṣṭra, Dravida, Tailinga, Malayādri, Karnāṭa, Avanti, Vaidarbha, Abhira, Mālava, Caulas, Cōḷa, Kāṁbōja, Videha, Bahlika, Kirāṭa, Airaka, Bhota, Chīna, Mahācīna, Nepāla, Silahatta, Gauḍa, Kōśala, Magadha, Snotkala, Kuntala, Hūṇa, Konkaṇa, Kēkaya, Śūrasēna, Kaurava, Siṁhala, Puḷinda, Kaccha, Madra, Sauvīra, Laṭa, Barbara, Matsya and Sindhu.

Hādi: Includes several countries mentioned in the *Kādi* and also Saurāṣṭra, Venka, Vido, Vyenda, Malatas, Panata, Gandhāra, Sēvara, Banata, Teṅkana, Maida, Parasvakika, Dyorjala, Yavana, Jala, Jalandhara and Salva.

If this list is reliable, *Kādi* alone prevailed in Kāmarūpa, Dravida, Kaikata, Airaka, Bhota, Cīna, Mahācīna, Silahatta, Snotkala and Kaccha.

Outside India proper the *Kadi* existed in Airaka (Iraq or Arachesis), Cīna and Mahācīna (Central and Northern Cīna), Bahlika (Bactria), and the *Hādi* in Maida (Media), Parsvakika (Fars) and Yavana (Ionia or Greece). In South India *Kādi* existed in Dravida and Silahara (?), and both the systems in Malaya, Kuntala and Koṅkaṇa. The *Hādi* in Karnāṭaka existed in Panata and Banata (Pannāta and Punnāta?), and Malata (Maladu?).

The geographical limits may also be inferred from the *Yoginipīṭhas* of the fifty *akṣaras* in *Pīṭhanyāsa*. According to *Vidyārṇava tantra*, the places are:

(अ) A—Kāmarūpa
(आ) Ā—Vārаṇāsi
(इ) I—Nēpāla
(ई) Ī—Pundravardhana
(उ) U—Purṇasthira
(ऊ) Ū—Kanyākubja
(ऋ) Ru—Pūrṇagiri
(ॠ) Rū—Arbuda
(ऌ) Lṛ—Amratakeśvara
(ॡ) Lṝ—Ēkāmra
(ए) E—Trisrota
(ऐ) Ai—Kāmakōti
(ओ) O—Kailāsa
(औ) Au—Bhṛgunagara
(अं) Am—Kēdāra
(अः) Aḥ—Candrapura
(क) Ka—Śrīpīṭha (Śrīpura)
(ख) Kha—Ēkavīra (Oṁkāra?)
(ग) Ga—Jalaṅdhara
(घ) Gha—Māḷava
(ङ) Na—Kulāntaka
(च) Ca—Devikōta
(छ) Cha—Gokarṇa
(ज) Ja—Maruteśvara
(झ) Jha—Attahāsa
(ञ) Ña—Virāja

(त) Ta--Rājagṛha (Rājagēha) (Gṛharāja)
(थ) Tha—Mahāpaṭha
(द) Da—Kolhāpura
(ध) Dha—Melhāpura (Phalāpura)
(न) Na—Oṁkāra (Kauleśvara)
(ट) Ta—Jayantika
(ठ) Ṭha—Ujjayini
(ड) Da—Vicitraka (Caitra)
(ढ) Dha—Kṣirapura
(ण) Ṇa—Hastināpura
(प) Pa—Uddisa
(फ) Pha—Prayāga
(ब) Ba—Viśvapura (Sasthisa)
(भ) Bha—Māyāpura
(म) Ma—Jaleśvara
(य) Ya—Malayagiri
(र) Ra—Śrīgiri
(ल) La—Merugiri (Maru)
(व) Va—Girivara
(श) Śa—Mahendragiri
(ष) Ṣa—Vāmanapura
(स) Sa—Hiraṇyapura
(ह) Ha—Mahālakṣmipura
(क्ष) Kṣa—Udyana, Chāya, Chatrapīṭha.

Bhāskara Rāya says that though fifty *pīṭhas* are mentioned, fifty-one should be taken from Kāmarūpa to Chayachantra on the basis of the *Yoginihṛdaya*. The *Brahmānda Purāṇa* takes fifty-one whereas the *Sundarīmahodaya* has fifty only, which is wrong according to Bhāskara Rāya.

For *Aṣṭastaka Nyāsa* in *Kamya karmas*, *Śrī Vidyārṇava tantra* mentions the following eight *kṣetras* with their *purās*, *pīṭhas* and *dēvis*.

Kṣetra	*Pura*	*Pīṭha*	*Dēvi*
Prayāga	Vesani (Vamsini)	Kāmarūpa	Maṅgala
Vāraṇāsi	Saundini	Malayagiri	Carcika
Kaulapura	Kaivartini	Purṇagiri	Yogisa
Attahāsa	Kaulini	Kulāntaka	Harasiddha
Jayaṅtika	Caṅdaki	Gauhāra	Bhadra
Caritra	Rajani	Jalaṅdhara	Kilakila
Ēkāmra	Silpini	Udyana	Kāḷarātri
Dēvikōta	Satina	Dēvikōta	Vibhisakamba

Regarding the worship of Durga the *pīṭhas* are:

East	Udyana Pīṭha	Mundēśvara nātha	Mundamba
South-East	Mātṛka Pīṭha	Mātṛcakreśvara	Matṛkāmba
South	Jalaṅdhara Piṭha	Jalamukha?	Jalamukhāmba
South-West	Kolapura Pīṭha	Kolapureśvara	Kolāmba
West	Purṇagiri Pīṭha	Purṇeśvara	Purṇāmba
North-West	Cauhāra Pīṭha	Cauhāranātha	Cauhārāmba
North	Kolagiri Pīṭha	Kolanātha	Kolāmba
North-East	Kāmarūpa Pīṭha	Kāmarūpanātha	Kāmāmba

Some of these places cannot be exactly located but the general directions are fairly correct giving us a glimpse of the original home of the tantras in Northern India, particularly in the Punjab and the Himālayan regions—the sacred land of the Vedas also. A Dravidian origin of the original tantras appears to be untenable, the claims of the tantras to be of Vedic origin deserves a proper and careful study.

The Vedic Basis of the Tantras

The geographical data from the tantras thus demonstrate that Āryavarta is the primeval home of both the tantras and the Vedas from remote times and that the diffusion of these *vidyas* in the succeeding ages resulted in mutual influences giving rise to new tantras. The orthodox tradition is unanimous in

tracing and demonstrating a Vedic basis for the Śaiva, Vaiṣṇava, Śākta, Saura, Gāṇapatya and Kaumāra tantras. The criticisms levelled against some of those sects in the *Vedānta Sūtras* of Bādarāyaṇa and by Śrī Śaṁkara and other *ācāryas* is from the viewpoint of some logical inconsistencies. Śrī Śaṁkara himself reformed the *Ṣanmathas* and the *pancāyatana* modes of worship, eschewing the non-vedic elements which had crept in. Śrī Śaṁkara's reformation of the Vedic religion meant also the renovation of the tantrik forms of worship in conformity with it.

Several misconceptions regarding the tantras prevalent among scholars have prevented a dispassionate study from different points of view. Mother-Goddess cults are universal, but it is wrong to assume either in origin or in fundamental conceptions there were no differences. In India the worship of Śakti has certain distinguishing features not found in the Mother-Goddess cults of other ancient civilisations. Firstly, the Indian tantrik worship claims a Vedic origin. Secondly, tantrik *sādhana* is based on *yōga* — *Karma*, *Jñāna*, *Bhakti* and *Haṭa*. That the *yōga* discipline is of Vedic origin can now be taken as proved beyond doubt. Next, the tantras are intimately connected with the *mātṛka* alphabets whereas in other countries the cult of the Mother-Goddess has no relation in the pictographic and hieroglyphic scripts. Fourthly, all the *Samaya* and *Kaula* tantras have only the metaphysical ideal — *Advaita* or absolute union and the transcendence of duality. Fifthly, the *Māya* doctrine (whether we interpret *Māya* as *Avarana* and *Vikṣepa śaktis* or as the peculiar power of a personal deity) is the basis of all the tantras and Vedas. Sixthly, the theory of sound vibration, the effect of colours on the control of the breath (*praṇayāma*), the role of the sex-power, etc. are demonstrably of earlier origin in India unlike the other foreign cults of Mother-Goddess. Seventhly, the importance of *mauna dhyāna* (silent meditation), individual worship, as distinguished from congregational worship, and the attachment to a chosen deity have been the characteristics of India even from the earliest times, whereas in Egypt it was later and as Cumont has shown, the Egyptian Isis and Osiris cults inspired Europe through Greece and Rome.

Eighthly, image worship (*pratikōpāsana*) even from the Vedic times implies the existence of the *tantra*, *mantra* and *yantra*. The ideal behind this is *abheda-cintana* (the contemplation of the non-duality of the worshipper and the worshipped). Ninthly, the initiation ceremony (*dīkṣa*) in the Vedic and tantrik *upāsanas* differ radically from the initiation ceremonies of the foreign cults in both technique and ideology. The *Mahāsandhya* is a highly complicated and esoteric process involving *nyasas* of six kinds — *Prapañca*, *Bhuvana*, *Mūrti*, *Mantra*, *Daivata*, and *Mātṛka*. Tenthly, whereas in the foreign cults of the Mother-Goddess we have the worship of the local deities representing a few aspects of nature, there was no attempt at systematic exposition on universal basis. The hierophants did not discard the narrow local attributes even after the adherents had come under the influence of the Phrygian, Syrian, Mithraic and Egyptian cults. In India on the other hand the local is universalised so thoroughly that it is almost impossible to unravel the different elements. Eleventhly, the foreign Mother-Goddess cults were intimately connected with the doctrine of the body resurrection and the protection of the dead with no clear conception of the soul. In India the tantras are emphatically on the side of life and happiness here and hereafter. This is clearly shown in *antyēṣṭi* of a Śakta. Lastly the Indian tantrik cults implicitly accept the theory of *saṁsāra* and *punarjanma* with its logical corollaries — the *varṇāśrama dharma* and the divine nature of womanhood. The myths behind the tantras are symbolically of a different character altogether from those of all foreign religions, ancient and modern, which treated women as decidedly inferior to men until recent time.

Saivism

The Vedic origin of the various forms of Śaiva myths can be easily demonstrated from the two aspects of Agni — Śiva and *Ghora* and of Vāyu. The word Śiva is applied to the auspicious form of Agni as distinguished from the fierce aspect — — *Ghora tanu* of Rudra. The *Atharva Veda* (2.34) deals with Paśupati and Pasus bound by *pāṣa*. The fundamental notions of the Pāśupata Śaivism are contained in the five Ṛks of this hymn

showing the close connection between the Vedic *yajña* and tantrik worship. Śiva as Vāyu drinking poison, surrounded by Vatarasana munis is alluded to in the Ṛgveda (X.136.2). The Tripura story is implicit in the Ṛgveda and in the Yajur Veda it is further expounded from the point of ritual. The *Pāśupata Sūtras* with the *Pancārtha Bhāsya* of Kauṇḍinya show that even the systematic *darṣana* is of great antiquity. The *Pāśupata vrata* with its *Krānthana manṭana*, etc. is implicit in the Taittiriya Saṁhita. The *Sūtras* have no reference to Kailāsa but only to *Rudra sāyujya*. There is no reference to *Karma*, *punarjanma*, *saguṇa-nirguṇa* theories. *Praṇavopāsana* is emphasised and as in the other *sutra* works there is no repetition of the last *sūtra* to indicate the end of the chapter. In the commentary, Kauṇḍinya mentions only *Sāṁkhya yoga* as in the *Bhagavad Gītā*, Pātalīputra and Ujjaini. Kauṇḍinya refers to *patha–bhēdas* and one verse found in the *Manudharma śāstra*. Some anonymous stories are quoted and the commentary may be assigned to about the third century B.C. The *sūtras* must be far older.

Sūta Saṁhita says that the first teacher is Dakṣināmūrti who is mentioned in the *Svetēsvatara Upaniṣad* as Rudra with his face turned to the South.

Rudranyat te dakṣinam mukham tena mām pāhi nityam (IV.21)

The *Śiva purāṇa* (*Vaidyeśvara Saṁhita*) says that in the seventh *Varāha Kalpa* and *Vaivasvata Manvantara* and at the end of every *Dvāparayuga*, Śiva appeared to help the current Vyāsa to arrange the Vedas and to expound the *Pāśupata yoga* through his disciples. Out of the twenty-eight Dvāparas the following are significant.

Dvā-para	*Vyasa's name*	*Śiva's form*	*Disciples*	*Form of Yoga*
1.	Satya	Sūtra-Śveta Lōhita,	Śvetāśva, Śvetaśikha.	Dhyāna
2.	Satya	Sutara	Hṛṣika, Ketumanta Dundubhi, Śatarūpa	–do–
3.	Bhārgava	Damana	Viśōka, Viśēṣa, Vipāpa. Pāpanāśana.	Nivṛtti
4.	Angīra	Suhōtra	Sumukha,Durmukha Dudarbha, Duranti-karma.	–do–

Dvā para	*Vyasa's name*	*Śiva's form*	*Disciples*	*Form of Yoga.*
5.	Savita	Kanaka	Sanaka, Sanātana, Sanandana, Sanat-kumāra.	Nivṛtti
6.	Mṛtyu	Lokākṣi	Sudhāma, Viraci, Sanjaya, Vijaya.	-do-
7.	Satarkaru	Jaigīṣavya	Sārasvata, Meghavāha, Yōgīśa, Suvāha	-do-
8.	Vaśiṣṭha	Dadhivāhana	Kapila, Asuri, Pañcaśikha, Śālvala.	-do- at Kasi
9.	Sarasvata	Ṛṣabha to bless Bhadrāyu	Parāśara, Gārgya, Bhargava, Girīśa.	-do-
28.	Dvaipāyana	Lakulīśa	Kauśika, Gārgya, Mitra, Karusya.	-do-

When Kṛṣṇa was born with one-sixth *aṁsa* of Hari Śiva also by *parakāya praveṣa* entered the dead body of a Brāhmaṇa as *Lakulī* (holding a *laguda*) and with Viṣṇu and Brahma entered a *guha* in Meru. Then he resided in *Kayāvatāra Siddha kṣetra. Kauṇḍiṇya Bhāsya*, however, says that Śiva first appeared in Kayavatarana and went on foot to Ujjaini to expound *atyaśrama dharma*, seated in a pure place, on a vedi of *bhasma*. Kauśika approached him having mentioned his caste, gotra, and freedom from worldly obligations clasped the guru's feet and requested him to teach the path of *Dukhānta*.

It is, therefore, clear that the Pāśupata system gives the lie direct to the misconception that Śaivism is of non-Vedic origin. The *Pāśupata sūtras* express clearly that the *vrata* is only for *traivarṇikas* — especially for Brāhmaṇas.

"*Strī Śudram nābhibhaṣēt . . . . Yadyahibhāṣēt, upaspraya, prāṇāyāman kṛtva*

Raudrim Gāyatrīm bahurupīm va japet" (Su. 12-17).

Further the *Pāśupata sūtras* assert that it was Indra who observed the *Pāśupata vrata* even in the midst of the Asuras and took away their merit.

" *Indro va agrē Asurēṣu Pāśupatam ācarāt.*
Sa tēṣām iṣṭāpurtam adatta
Māyayā sukṛtaya samāvindata" (R. 10-12).
" *Anēna vidhina Rudrasamipam gatva, na kascid Brāhmaṇaḥ*
punarāvartate (4. 19-20)

Kauṇḍinya explains:

" *Brāhmaṇas cayam Indraḥ śreṭḥan——*
Asuraḥ steya yuktāḥ prāṇāpaharaṇād va asuraḥ Prajāpatiputroḥ vijneyah . . . . .
Sa tēśām iṣṭāpurtam adatta . . . . . . Kranthana, spandanāḍi prayogaih dhikkṛtasya nidrāviṣṭo vāyusamsprsto manṭakari asamyakkari asamyagvaditi yo'yam duṣṭaśabdo'bhiyogaśca niṣpadyate, tasmin anṛte Māyā samajña.
Akrōśamāno nākrōset manyurēva titikṣati
sa tēśan duṣkṛtam dattava sukṛtam casya vindati.

The Kālāmukha inscriptions in Karnāṭaka and elsewhere definitely acknowledge the importance of the *varṇāśrama* order, the authorities of *sruti* and *āgama saṁskāras.*

Mahādēvo devaḥ sakala Jagadārādhya caraṇan trayi
prokto dharma krama ghaṭita varnāśrama vidhiḥ
(*E.C.V.* Sk.126)

Śrī Rāmānuja also admits that only certain elements in *sāṁkhya*, *yōga*, *pāñcarātra* and *pāśupata* are non-Vedic but the main tenets are Vedic. Therefore, neither *yōga* nor the reality of Pāśupati can be rejected. (*na yōgaśvarūpam pāśupati svarūpaṁca*).

Śāṁkhyan Yōgaḥ Pāñcarātram Vedaḥ Pāśupatam tathā
Ātamapramāṇanyetani na hantavyāni hetubhiḥ
(Śrī Bhāsya 2.2–42)

An inscription at Jambukeśvaram dated 1580 A.D. quotes the following authorities:

Vratam Pāśupatam śuddham dvādasabdādi lakṣitam
Madbakte pradātavyam Mahēśvaraparāyaṇe
Gṛhasthebhyo viṣēṣeṇa yatinām tyāgi varjitam
Aupanāyanike vāhunau śrotrīya bṛahmacāriṇam
(M.E.R. 1937, p. 91. No. 135)

Śiva as a Brāhmaṇa among gods is an idea found in the *Brāhmaṇas*, *Upaniṣads* and the *Dharmaśāstras*, etc. Bhāskara Rāya quotes the *Chhandyōgya Upaniṣad* (3–14–1) and says that it is confirmed by *Parāsara*, *Āditya*, *Kumāra*, *Vaśiṣṭha* and *Liṅga purāṇas*. The *Chhandyōgya mantra brāhmaṇa* identified Agni with *Virūpākṣa*.

Tvam dēvēṣu Brāhmaṇō'si aham manuṣyēṣu brāhmaṇō vai

brāhmaṇam upadhāvati upa tva dhāvāmi (2–4–6).

Śambhu and Dēvi are the deities of Brāhmaṇas. A Brāhmaṇa should especially take refuge in Rudrā. *Śivatattva vivēka* quotes *Viṣṇu Bhāgavata* " my womb, " etc. to prove that Śiva is a Brāhmaṇa.

Śrikara Bhāsya of Śrīpati Paṇḍita quotes numerous authorities to support the contention that Śiva is a Brāhmaṇa, Viṣṇu a Kṣatriya, Brahma a Vaisya, etc. He further argues that even in purely Vedic rites like *Śrāddha*, Rudra is addressed in the beginning and at the end (*vāmadēvāya namō*, etc. in *Brāhmaṇa visarjana*). The word " rāja " applied to the forms of Viṣṇu and the word " *varma* " used in the *sankalpas* for Viṣṇu show that Viṣṇu is the deity of the Kṣatriyas.

The *Yoni-liṅga* is a representation of Vedic fire, Rudra being the fire as lord of the sacrifice. On the lower *arani* a depression is made and the upper *arani* representing the male is rubbed to produce Agni. Ūrvaśi and Purūravas produce the Kumāra. Metaphysically the *yōni* represents the firepit of knowledge (*Cit*). From the sacrificial firepit sprang the Śri Cakra of the Mother-Goddess. Into the sacrificial firepit of Dakṣa disappeared the Sati or Dākṣāyaṇi. The upper *arani* represents the *Liṅga* or *Sthānu* or Skambha. Agni as *abhāva* is Śiva himself according to the Ṛgveda :

Tvam Agne prathamō angîra ṛṣir devānām abhāvaḥ Śivaḥ sakhā ।
Tava vrate kavayo vidmanapase'jayanta maruto bhrajadṛṣtayah ॥

(Ṛg. 1-7.31.1)

The sacrificial altar had numerous forms. In the *Darsapura-ṇamāsa* the altar is constructed in the form of a woman with narrow waist, shoulders and broad hips. It is compared to a lady with four braids of hair. The corners are shaped like shoulders (*amsa*).

"*Purustād amhiyasi paṣcād prathiyāsi madhye sannatara bhavati*"

Thus it may be taken as established that Śaivism is of Vedic and Āryan origin.

(*To be continued*)

THE YEARLY RECORDS OF THE MISSION OF CARUAR *

(Fathers of the Discalced Mission)

Written by Father P.F. Francis Xavier of St. Anne
Translated by S. Silva

Chapter XXVIII 1811

Illustrious and Reverend D. Peter de Alcantara of St. Anthony, our Vicar Apostolic came to Sunkery twice in this year, namely, on 26th April on his journey to Coorg and on 30th November on returning from there to Bombay. On both occasions he stayed here three days. On 1st December he conferred the Sacred Diaconate to a certain cleric of Bombay named Dominic de Silva. The following day he conferred confirmation to fifty-five men and women of whom forty-eight were of this Mission, the others of nearby missions.

This year I received Rs. 220/- of Goa of less value, from the custodians of the will of a certain Job of Armenian origin with the perpetual duty of saying twelve masses every year for the soul of the same Job.

Out of that money I bought the rest of that palm grove in the village of Cathinacana [39] about which I said at the end of the previous chapter. Of old, there was only one owner for the whole land. Afterwards it was divided equally among the three heirs. Later on the northern portion came into the hands of a certain Brahmin. This I bought last year. The remaining portions up to this time remained under the custody of the heirs of that first owner who was a Muhammadan. I bought these this year at the price of Rs. 99/- and tax of $4\frac{4}{5}$ of Rupees. To this if Rupees $2\frac{2}{5}$ are added, the tax of the first part, the total taxes of the palm grove come to Rs. $7\frac{1}{5}$. Under the same conditions I

* Continued from Vol. L, page, 178.

39. Kattinkon adjoining Sunkery Village.

gave these latter too after new plants were planted there to Joseph Silva, the son of the custodian and to Alexis Rego, his son.

In the same year with the same money under the name of our Church I bought also a small cultivable field in the village of Siruar for Goan Rs. 20¼. This field, the name of which is *Bidde-gajini-paiki-bohi* (or rather the fruits of this field) of old, in the name of the village was intended for the worship of the idols, and therefore it was never subject to any money tax. Money having been given I bought it, from those who managed the whole village who were here called *Gaumcar* or *Culcarni*; but since they had no power to sell, in the receipt not only did not mention the received price, but instead of the word "sale" used the word "donation" as if they had dedicated it to the god of the Christians. This was the cause why I bought it in the name of the Church lest it should seem a lie on my part. We must notice that the field (the same is to be said of everything else dedicated to the cult of idols) always had been to the Divine cult, according to the intentions of the donors, although it was attributed to the idols from a mistaken notion: for led by a faith they were in fact thinking they were rendering homage to the true God. Therefore even before I thought it that field was due to the worship of the God of the Christians out of justice—and only through injustice (though on impious sacrilege) could be attributed to idols. With the assent of all theologians it is allowed, money having been given, to buy back an act of justice from those who will not cling to justice except through this. And no one will doubt whether the stipends for saying masses is devoted to Divine Cult.

Thus I bought from the above mentioned money in the same year, in the same village Siruar, another small cultivable field the name of which is *Bolge paiki Bolu* at the price of Goan Rs. 15/-. I bought it from a certain Bhika Xenni who was at that time the *Culcarni* of that village; but he sold it in his own name, as if his own property; the *Gaumcar* of the same village was present at the sale who also subscribed the document; he is the chief and in care of the whole village; there was also present the custodian

(*volghi*) of the village. Although I had proceeded so cautiously in this buying, yet after five years of the death of the vendor, I heard some grumbling that field was not of the one who sold it but of the village or of the community. If it is so, I was cheated both by the vendor and by the assistants; the sale deed is in itself invalid; but not for this a loss is to come to us, unless in a little increase of the annual tax. In the document of the sale the annual tax is said to be quarter of a rupee, which perhaps is less than the debt (which I din't know at all). If the right tax is paid faithfully that field will be always in our possession and it will not cause damage to anyone. Also in this year I received Rs. 150/- from the custodian of the will of a certain Anna Rosario of Bombay with the obligation of saying every year nine masses for the souls of the same testatrix and her parents, husband and brother.

Already it was the third year in which Father F. Charles Joseph of St. Peter, our Missionary at Surat and the custodian of the will of a certain Mary Therese Sissingh with rather an uninterrupted request was offering Rs. 540/- from her heredity on the condition of buying from that entire sum an estate the annual income of which how greatsoever would be devoted in stipends of so many masses as could be celebrated at the rate of eight annas for each.

In this contract I was finding these difficulties. (*i*) In these regions only one property worth such a great amount could not be easily found; hence this money had to be distributed in many properties which thing the donor did not like. (*ii*) Nothing less difficult seemed to find either one alone or many plots the price of which exactly equalled the money, for the properties are not sold as rice is sold, namely, by so much adding or lessening until it comes to the required weight; whence either a certain part of this money remained idle or to this some other money had to be added; both things were displeasing to the giver. (*iii*) After buying any yielding plot (difficulty increases if many are bought) the missionary staying here would have to labour a lot and he would have to break his head without any reward at all, nay

with detriment, *viz.* care and labour would have to be placed for good in this that in order to cultivate it well and thieves to be kept off and cultivators to be found and that they should give the produce in due time and also to these same cultivators loans were to be given (without which no cultivator would come) and to give daily account of gains and expenses; for all these the Missionary was not going to get reward, because all the fruits were to be expended as stipends for masses. (*iv*) If an uncultivated land was bought the labour of the Missionary given gratis would increase greatly for the first cultivation. (*v*) Since the labour is worthy of his pay, prudent suspicion was rising whether my successors seeing no gain would take up that labour or rather whether they would neglect everything, from which fact great loss would come to the testatrix in her suffrages.

For these reasons which I explained oftentimes to the above mentioned Father Charles Joseph I refused that offer for nearly three years constantly under such a condition. But he was of those who hold fast to their once conceived decisions and will not recede. Therefore he never desisted from his pressing entreaties. In this year it happened that a certain marshy and uncultivated place was offered to me by the ministers of the public power of the village of Siruar, *viz.* by the *Gaumcar* and *Culcarni*, spontaneously and even with incessant requests. This place with great expenses was capable of cultivation. It was in the same village. I was having with me idle the entire money of the above mentioned Anna Rosario and the remaining part of Job above mentioned. Then I got an idea of spending in the cultivation of the offered marshy land. But the whole of that money was entirely insufficient to the task. Therefore partly led by this desire, partly that at last I might escape free from the troublesome Father Charles Joseph I proposed this place to him that I would accept the so many times offered money without any reference to any particular special plot but under the title of perpetual tax with the obligation of paying every year a pension of Rs. 32½ to the procurator of the testatrix with the obligation of celebrating either by his order or of seeing to the celebration of sixty-five masses with a stipend of half a rupee for

each. By this plan I was solving all the forestated difficulties. After many things, which I din't judge necessary to mention here, he at last agreed. Therefore under such a condition I accepted the aforesaid Rs. 540/-.

I accepted also the offered marshy land which I have begun to cultivate this very year, this I could not complete because a great and long labour was necessary. I shall deal about it again in the following chapter. The tax to be paid to the treasury for this marshy land is Rs. 12/-. The name of the place is *Sire Gajin.*

Chapter XXIX of the years 1812 to 1815.

I completed the cultivation of the marshy land in 1812, so that in the beginning of the Indian monsoon I could sow rice there. I spent nearly 472½ Goan rupees in this cultivation. A great part of the money received to be invested; hence I asked and obtained from those administrators mentioned above another marshy land with the former having the same name, adjoining it to the west, burdened with an annual tax of Rs. 4/-. I cultivated this too after the rains of this year and in the first months of the following year. In this second land nearly Rs. 263/- Goan rupees were spent; after which a certain sum still remained with which in the following year I bought other things, as will be said below.

The church was in need of many things to be completed. For this much of money was required; of this I was in need. To hope from my brothers for a subsidy equal to the necessity was useless. In these difficulties I sincerely exposed my poverty to Alexander Read, the Prefect of these regions under the name of Questor or Collector, who already for many years was my most intimate friend. I begged of him that through his intervention I might find some pecuniary help from the Supreme Magistrate residing in Madras. Thanks to his benevolence towards me, he obtained more than I asked for.

He obtained for me a monthly pension of Rs. 25/- which from August 1812 up to this day I always received. In fact I

had asked for a little help and this for once only and for an urgent necessity.

If this gratuitous donation is looked for every month, it will not appear enough or proportionate to the present necessity, but it will appear most sufficient and more than necessary if its constant continuation is considered. But whether this income will pass to my successors, I do not know at all. I know this one thing that both in the petition sent to the Supreme Magistrate and in his decree only my name is expressed.

Nothing worthy of memory has happened in the whole year 1813, except for the fact that at the end of January came here Father F. John Aloysius of St. Anne, our missionary of Bombay to visit me since I was stricken with a serious sickness for three months. After twenty days he returned to Bombay.

In 1814 November I, Illustrious and Reverend D. Peter of Alcantara of St. Anthony, our Vicar Apostolic, sailing from Bombay to Malabar landed here together with Father F. Prospero of St. Theresa [40] at that time our missionary in Malabar. Woe to him. It has been good to him if he was not born. Here is a man who had been reckoned among us and who had chosen the lot of the Apostolic Ministry, from which he fell shamefully. Here is a man who possessed a most shameless concubine from the reward of iniquity. Namely here is a man who after he had robbed in secret our house at Verapoly (whose administrator he was) in 1817 on the day of the nativity of the Precursor of Jesus Christ after laying aside the religious habit in Cochin, denied the same Jesus publicly and joined the heretics and admitted that woman under the name of wife. After about a year spent among the heretics, broken by misfortunes, hated even by all heretics he was

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40 Prospero of St. Theresa (Jacob M. Anclio) C. D. of the Roman province. Born 3rd July 1777 in Aneglia (Liguria); Professed on 12th March 1795; assigned to the Mission of Malabar on 20th March 1802; Vicar of the house of Verapoly 1803-1816; after his apostacy from the Catholic Church on 24th June 1817 abjured the heresy on 19th May 1819 and sailed to Brazil where for thirteen years he lived in penance in the monastery of the Carmelites; in 1833 returned to Italy having joined the province of Piedmont.

seen repentent of his deed. He went to Goa ; took up again the religious habit, returned to Europe. "Who stands, let him see lest he may fall."

In the same year from the abovementioned money I bought from two pagan brothers a small portion of a land in Cathina-cana for Rs. 28/- which had a tax of an annual half a rupee to be paid to the treasury. Besides some trees almost not yielding there were thirty new cocoanut trees which I gave to be cultivated to Francis Pereira, son of Didacus, under the same conditions related at the end of Chapter XXIV.

Finally from what was left of that money, in 1815, I bought a cultivable field situated in the Village Siruar for Rs. 48/- from the same Bhika Xenni, who, as I have said in the previous chapter, perhaps deceived me in the buying of the other field, but at present I doubled my precaution lest I should be deceived. Thus the whole sum of money (some added from me) was spent either as the price of the lands or in the expenditures for the bargaining of the contracts or in the cultivation.

Also this year in January the aforesaid D. Bishop Vicar Apostolic landed here on his return to Bombay and stayed here two days.

(*To be continued*)

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The Ārya Mañjūśri-Mūla-Kalpa on Chandragupta I.

IHQ, Vol. XXVII, 1951, pp. 170-173.

(*To be continued*)

REVIEWS

The Mahabharata: Critical Edition. Volume. VIII Drōṇaparvan, parts 3 A and 3 B, Fascicules 29 A and 29 B. For the first time critically edited by Sushil Kumar De. Published by the Bhandarkar Oriental Research Institute, Poona-4. (India).

These two fascicules before us complete the Drōṇaparvan. They contain pages 689 to 1064 of the constituted text, 25 passages as Appendix I, being long passages not given as starred passages in the Critical Apparatus at the bottom of respective passages—and being additions found in certain versions of manuscripts only, the Introduction and the Critical Notes and Corrections.

The text has been constituted from thirty-five manuscripts out of the total of sixty-one collected manuscripts. They fall under two recensions, *Northern* (23 manuscripts) and *Southern* (12 manuscripts). The Northern manuscripts are grouped into (a) *North Western group* comprising Śāradā (2) and Kāshmīṛi, Devanāgari transcripts from Śāradā (5) ; (b) *Central Group* comprising Bengāl version (5), and other Devanāgari (11). The *Southern* manuscripts are grouped into Telugu (2), Grantha (5) and Malayālam (5). The testimonia consist of five commentaries, namely by Arjuna Misra, Chaturbhuja Miśra, Devabōdha, Nīlakaṇṭha and Vādirāja. The *Bhārata Mañjari* of Kṣemendra has also been referred to.

The number of starred passages given in the footnotes is 1479 apart from the 25 long passages in the Appendix. The longest passage in the Appendix is No. 8, consisting of 21 chapters which relate to the legends of *Mṛtyu* (Bombay Edition *Adhyāyas* 52-54) of Sṛñjaya (*Adhyāya* 55) and of the Ṣoḍaṣa-rājakiya (*Adhyāas* 56-71) narrated by Vyāsa to Yudhiṣṭara to allay his grief over Abhimanyu's death. The Editor remarks "These are really

secondary elaborations of the legends in the Śāntiparvan (12-29-31 and 248-50) and are, therefore, omitted from our constituted text on the evidence of ŚK version, in which they are absent in the Drōṇaparvan, but present in the Śānti." It is stated by the Editor that they are found in the Vulgate and Southern recensions. They are found also in the Bengāl and Śāradā as noted in the variant given in the footnotes of Appendix I (8).

It may be remarked that Drōṇaparvan is the Seventh while Śāntiparvan is the Twelfth. It does not appear logical to omit these chapters from Drōṇaparvan, simply because the constituted text of the Śāntiparvan happens to have been published earlier in the Critical Edition. It is interesting that Vyāsa discourses after Ghatotgacha's death also. (*Adhyāya* 158).

We may now refer to some interesting passages of these fascicules. *Adhyāya* 124, *Ślōkas* 5 to 18 are a hymn of praise by Yudhiṣṭara to Śrī Kṛṣṇa as a divine incarnation. This is also stated by Vyāsa to Asvathāma in *Adhyāya* 172. Vyāsa explains to Arjuna about Mahādeva's protection to him, and recites a hymn to Śiva, referred as Ṣatarudrīya in *Adhyāya* 173 *Ślōka* 104.

A significant phrase occurs in *Adhyāya* 127 verse 17

यत्कर्तव्यं मनुष्येण ।
तत्कार्यमविशङ्केन सिद्धिर्दैवे प्रतिष्ठिता ॥

in the advice by Karṇa to Duryōdhana comparable to Śrī Kṛṣṇa's declaration in the Bhagavat Gita II-47 कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

It is noteworthy that the incident about Yudhiṣṭara's saying "अश्वत्थामो हतो गजः" occurs in all versions without variation.

We compliment the Bhandarkar Oriental Research Institute on the publication of these two fascicules and look forward for the succeeding ones with interest.

A. V. RAMANATHAN

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